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SECULAR MUSIC

The air de cour, emblematic secular music

In the baroque era, vocal music played a predominant role. The voice, with its rhetorical and expressive qualities, served as a musical model, with the text building on the musical language. Instruments came into their own much later. French music at the time put particular emphasis on the meaning and import of the text, whether secular or religious.

The air de cour, France's iconic 17th century secular genre, combined poetry and music and reflected growing sophistication in salons and high society. The grand motet was the sacred genre par excellence throughout the Grand Siècle, designed to consolidate Louis XIV's temporal and spiritual authority.

The advent of the *air de cour*

Encouraged by the ambitious cultural policies of the last Valois kings in the latter half of the 16th century, artistic centres cropped up run by philanthropic Princes or educated circles run by women from the nobility or bourgeoisie. They invited the finest poets of the time, as well as modern-minded musicians and

humanist Académies (La Pléiade and the Académie de Musique et de Poésie under Charles IX, and later the Palais Academy under Henri III).

A new brand of lyrical poetry, drawing from Antiquity and contemporary Italian works, emerged in response to the new musical genre. This was the air de cour, which rapidly came to represent French secular music in the late 16th - early 17th century.

The air de cour appeared at the same time as the madrigal in England and Italy. It is a piece for one or several voices accompanied by a lute.

Of popular origins and inspired by vaudeville (literally 'the voice of the town'), the musical language was initially simple, with vertical homophonic polyphony (i.e. simultaneous voices) with clear rhythmic and melodic lines. Its strophic form facilitated comprehension of the text.

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“Depuis le XVIe siècle, les traditions d’exécution invitent à mêler voix et instruments. Modèle de toute musique, le chant a pour fidèles compagnons le luth et le théorbe.

These characteristics made the air de cour a modern alternative to the complex counterpoint in polyphonic songs which had hitherto dominated French secular music.

Some composers showed remarkable savoir-faire and sophistication in their melodic lines, ornamentation and mastery of counterpoint.

A symbol of courtliness

The air de cour quickly became the musical vehicle for all contemporary poetry, from the air galant which set to music the nuances of the amorous state, to the air de ballet, air à boire, air spirituel, etc. During the reign of Louis XIII it promoted a refined social culture characterised by musical ‘courtliness’. It became an essential feature in royal entertainment and court ballets, mainly consisting of short

courtly poems set to music, its popularity extending into literary, aristocratic and bourgeois circles.

The genre attracted Grand Siècle musical and theatrical experiments. Its influence could also be seen in the newly created French (1660-1670), and it was taken to new heights by Lully and Quinault.

The air de cour encompassed almost all secular music. Its leading composers were Pierre Guédrón, Antoine Boesset and Étienne Moulinié. Antoine Boesset shaped and perfected the genre, incorporating formal counterpoint inherited from the Renaissance and adding baroque courtliness, capable of depicting or suggesting all the subtleties and passions of the soul.

The air de cour with its different purposes and inspirations offered great scope for

interpretation and produced rich combinations which could be adapted to suit the occasion or number of musicians to hand (from large orchestras for the court or nobility, to more modest ensembles for private performances).

that I think I wouldn’t have achieved at such an early age.”

Boesset perfected the art of polyphony, but equally favoured accompanied monody. He was notably a leading proponent of continuo, and gave an increasingly important role to the solo voice. More skilfully than any other musician, he drew on the great Renaissance tradition, incorporating the modernity imposed by the musical advances of the mid-17th century. He remained a famous figure in France and abroad for a long time after his death. Airs by the ‘vieux Boesset’ were much admired for their finesse. Then, after the end of the 17th century, the first tragedies lyriques hit the scene.



Changes of the *air de cour*

Changes to the *air de cour* from Moulinié to Lambert

Étienne Moulinié (1599-1676) was the last distinguished representative of the tradition of polyphony and one of the forerunners of changes to the genre. In the middle of the 17th century the *air de cour* gradually evolved, based on lighter and intentionally frivolous poetry, and the *air galant* (henceforth *air sérieux*) became by the late 17th century a musical emblem in private salons and literary circles, where the art of conversation followed new codes of sociability and urbane politeness.

The *air sérieux*, for solo voice and continuo, constituted a sort of musical miniature. Rhyming couplets from chivalrous or pastoral literature were set to simple strophic melodies.

From 1650-1670, two musicians influenced the genre. Michel Lambert (1610-1696) was a singer, theorboist and distinguished choirmaster who rose to the post of Master of the Musique de la Chambre du Roi in 1661 and became famous for his *airs sérieux*. Like him, Sébastien Le Camus (circa 1610-1677), theorboist and violist with the Musiques de la Reine et de la Chambre du Roi, became one of the stars of the Paris salons. Lambert and Le Camus were celebrated by their contemporaries as leading contemporary composers, along with the late Antoine Boesset.

The appeal of opera

The creation of the Académie Royale de Musique in 1669 and the invention of French opera by Lully and Quinault were important milestones.

While courtly music was being side-lined by the growing popularity of opera, Lambert envisaged gave the increasingly

dated genre a second wind. In his last compilation of 2, 3 & 3 part *airs sérieux*, largely composed of previous works, he adhered to the monodic tradition of 1650-1670, although these versions required larger ensembles more in line with the old polyphonic tradition.

The *air* was a step in the path to French opera and an important component of it. The mid-17th century saw the first attempts at courtly or pastoral plays entirely set to music, such as *La Pastorale d'Issy* by Pierre Perrin (1659). They were composed of juxtaposed, roughly linked little *airs*, which with Lully's genius were to become recitatives.

2019 Report on International Religious Freedom: Brazil

The constitution states freedom of conscience and belief is inviolable, and it provides for the free exercise of religious beliefs. The constitution prohibits federal, state, and local governments from either supporting or hindering any religion. In March the Federal Supreme Court (STF) ruled animal sacrifice in religious rituals was constitutional, noting special protection for traditional Afro-Brazilian religions was necessary due to the country's history of discrimination against these religions. The Rio Grande do Sul State Court of Justice continued the prosecution of individuals charged in a 2005 anti-Semitic attack against three men wearing kippahs in Porto Alegre, the state capital. In March a military police officer and a courthouse official prevented lawyer Matheus Maciel from entering two courthouses in the state of Bahia because he was wearing a religious head covering.

Maciel was later permitted to enter a courthouse after he called the Bahia State Brazilian Bar Association (OAB) and reported the incident.

In April the administration of Tarcila Cruz de Alencar Elementary School, located in Ceara State, removed history teacher Maria Firmino from the classroom for teaching the culture and history of Afro-Brazilian religions. On January 3, President Jair Bolsonaro signed into law a bill allowing public and private school students, except those in military training, to postpone taking exams or attending classes on their day of worship when their faith prohibits such activities. On August 21, the Sao Paulo Legislative Assembly approved a bill establishing administrative sanctions on individuals and organizations engaging in religious intolerance. The Senate passed a bill creating the annual National Day of Spiritism, to be celebrated on April 18, and a second bill designating Jaguaretama in Ceara State as the National Capital of Spiritism. On January 21, municipalities throughout the country commemorated the National Day to Combat Religious Intolerance. On March 26, Sao Paulo State Secretary of Justice and Citizenship Paulo Mascaretti launched an awareness campaign with the Inter-Religious Forum, an entity with civil society and religious group participation, to combat intolerance.

According to national human rights hotline data and other sources, societal respect for practitioners of minority religions continued to be weak, and violent attacks on Afro-Brazilian places of worship, known as terreiros, continued. Although less than 1 percent of the population follows Afro-Brazilian religions, 30 percent of the cases registered by the human rights hotline involved victims who were practitioners of Afro-Brazilian religions. According to the National Secretariat of Human Rights of the Ministry of Women, Family, and Human Rights, the national human rights hotline received 506 reports of religious intolerance in 2018, compared with 537 in 2017. From April to August, media reported members of criminal organizations attacked several terreiros in the Baixada Fluminense region of Rio de Janeiro State, expelling religious followers and preventing Afro-Brazilian religious services. On June 13, Rio de Janeiro police officers from four different police stations, including the Rio de Janeiro Civil Police Office for Racial Crimes and Crimes of Intolerance (DECRADI), launched an operation to detain individuals who participated in the attacks and arrested eight individuals. In January, after television network Record News lost a 15-year lawsuit in which it had been accused of promoting religious intolerance towards Afro-Brazilian religions, the organization paid a 600,000 reais (\$149,000) fine and produced and broadcast four 20-minute programs on Afro-Brazilian religions. Religious organizations hosted interfaith community events, including the 22nd Azoany Walk in Defense of Religious Freedom in Salvador, Bahia, on August 16, which convened approximately 2,500 practitioners of Afro-Brazilian religions to advocate for the protection of Afro-Brazilian culture and religion.

In April and September, U.S. embassy officials engaged the coordinator for religious diversity at the Ministry of Women, Family, and Human Rights to discuss the government's efforts to promote religious tolerance and prevent violence towards Afro-Brazilian religions. In July embassy officials met with the Federal District Special Police Station for the Prevention of Crimes of Discrimination based on Race, Religion, Sexual Orientation, Age, or Disability (DECRIN), which specifically covers religious hate crimes. As a result of nomination by the embassy and consulates, Ivanir dos Santos, an Afro-Brazilian activist and religious leader, was a recipient of the Secretary of State's International Religious Freedom Award for his exceptional commitment to advancing religious freedom. His work included founding the Commission to Combat Religious Intolerance, an independent organization composed of representatives from different religious groups, members of civil society, police, and the Public Prosecutor's Office, which documents cases of religious intolerance and assists victims. In April embassy and consulate officials met with representatives from the Israeli Federation of Rio de Janeiro to discuss anti-Semitism in the country. In May embassy and consulate officials met with representatives from The Church of Jesus Christ of Latter-day Saints (Church of Jesus Christ) at their national headquarters in Sao Paulo to discuss the importance of protecting religious freedom. In May and August officials from the Recife Consulate met with representatives of the Israeli Federation of Pernambuco to discuss issues affecting the Jewish community. Sao Paulo Consulate officials met with evangelical Christian leaders in July to discuss the role of religious leaders in promoting religious tolerance. In December the embassy hosted an interfaith dialogue on religious freedom for seven representatives from six religious and interfaith organizations to discuss the state of religious freedom in the country.

Religious Demography

The U.S. government estimates the total population at 210.3 million (midyear 2019 estimate). According to a 2016 Datafolha survey, 50 percent of the population identifies as Catholic, compared with 60 percent in 2014. During the same period, the proportion of atheists increased from 6 percent to 14 percent, and the proportion of evangelical Christians increased from 24 percent to 31 percent. According to the 2010 census, 65 percent of the population is Catholic, 22 percent Protestant, 8 percent irreligious (including atheists, agnostics, and deists), and 2 percent Spiritist. Adherents of other Christian groups, including Jehovah's Witnesses, the Church of Jesus Christ, Seventh-day Adventists, as well as followers of non-Christian religions, including Buddhists, Jews, Muslims, Hindus, and Afro-Brazilian and syncretic

religious groups such as Candomble and Umbanda, make up a combined 3 percent of the population. According to the census, there are 588,797 practitioners of Candomble, Umbanda, and other Afro-Brazilian religions, and some Christians also practice Candomble and Umbanda. According to a nonrepresentative 2017 survey of 1,000 persons older than age 18 by researchers at the University of Sao Paulo, 44 percent of Brazilians consider themselves followers of more than one religion.

According to the 2010 census, approximately 35,200 Muslims live in the country, while the Federation of Muslim Associations of Brazil estimates the number to be 1.2 to 1.5 million. The largest communities reside in Sao Paulo, Rio de Janeiro, Curitiba, and Foz do Iguazu, as well as in smaller cities in the states of Parana and Rio Grande do Sul.

According to the Jewish Confederation of Brazil, there are approximately 125,000 Jews. The two largest concentrations are 65,000 in Sao Paulo State and 29,000 in Rio de Janeiro State.

Section II. Status of Government Respect for Religious Freedom

The constitution states freedom of conscience and belief is inviolable, and the free exercise of religious beliefs is guaranteed. The constitution prohibits the federal, state, and local governments from either supporting or hindering any specific religion. The law provides penalties of up to five years in prison for crimes of religious intolerance, including employment discrimination, refusal of access to public areas, and displaying, distributing, or broadcasting religiously intolerant material. Courts may fine or imprison for one to three years anyone who engages in religious hate speech. If the hate speech occurs via publication or social communication, including social media, courts may fine or imprison perpetrators for two to five years. It is illegal to write, edit, publish, or sell literature that promotes religious intolerance.

Religious groups are not required to register to establish places of worship, train clergy, or proselytize, but groups seeking tax-exempt status must register with the Department of Federal Revenue and the local municipality. States and municipalities have different requirements and regulations for obtaining tax-exempt status. Most

jurisdictions require groups to document the purpose of their congregation, provide an accounting of finances, and have a fire inspection of any house of worship. Local zoning laws and noise ordinances may limit where a religious group may build houses of worship or hold ceremonies.

According to a March STF ruling, animal sacrifice in religious rituals is constitutional.

